

ΟΔΟΣ ΤΕΘΛΙΜΜΗΝΗ.

THE NARROW WAY TO GLORY.

Delivered in a Sermon, by the
Archdeacon of Shrewsbury.

*Regnum Dei conceditur, promittitur,
ostenditur, percipitur. Conceditur in
Prædestinatione, Promittitur in Voca-
tione, Ostenditur in Iustificatiōe, Per-
cipitur in Glorificatione, ——— In
Prædestinatione est Gratia, in Vocati-
ōe Potentia, in Iustificatiōe Latitudo,
in Magnificatione Gloria. Bern. in Scrip-
t. de verb. Sap. Iustum didaxit, &c.*



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Richard Hawkins, and are to be sold
at his shop in Chancery Lane, neare
the Rowlet, 1634.

Decemb. 4. 1633.

Perlegi hanc concionem habitam a
Mr. Ieffrey, cui titulus (The nar-
row way to glory) una cum Epi-
stola Dedicatoria & Prefatione ad lecto-
rem; qui quidem liber continet folia 4.
& paginam insuper unam: in quibus nil
reperio. sane Doctrinae aut bonis mori-
bus contrarium, quo minus cum publica
utilitate imprimatur, sub ea tamen con-
ditione ut si non intra tres Menses typis
fuerit mandatus, haec licentia sit omni-
no irrita.

*Guilielmus Haywood, Arch.
Cantuar. Capell. domesticus.*





TO THE RIGHT

Worshipfull, my most

worthy, and much

honoured Vncles,

James Pagitt, one
of the Barons
of his Majesties
most honoura-
ble Court of Ex-
chequer.

Charles Twysden,
Dr of the Lawes,
and Chancellor
of the Dioces of
Coventry and
Leichfield.

Prosperity in this life temporall,
and glory in that which
is eternall.

Right worshipfull.



Ince it hath pleased Al-
mighty God to unite
me by that sacred bond
into both your families,
I have alwayes thought which way
I

The Epistle

I might best tender my duty and service to your selves, as also to the memory of that religious Gentlewoman, my most honoured Aunt, sister to the one, and wife to the other, whose religious life and happy death, conclude her now to be a Saint in heaven; but finding my owne weaknesse, I have beene thus long silent, yet since it hath pleased one of you to wish me to let this Sermon see the world: I would not deny such a just request, to me I confesse a powerfull Command. And since your true affection, hath linked you together in one sincere love, I would not sever you in this Paper Present; if any good may be reaped by the publication of it, I desire the glory may be given to God, and thanks to you, by whose favour I live more happily; This, they that know
me

Dedicatory.

me, know, and I desire that the
world may know, that I am

From my house at
Hamstall-Rydwere
this 1 of January.
1634.

Your most bounden
Nephew in all duty
and service,

William Joffrey.



TO THE E- quall Reader.

Good Reader.



Et me intreat thee not
to play the Critique,
nor seeke a knot in an
even rush: if thou fin-
dest any thing that

*Perlege
si place-
at: Neg-
lige ni
placeat.*

pleaseth thee, accept it, if other-
wise reject it. It may be I shall dis-
fer in some discoveries, from men
of greatest eminencie, and such
whom I vow from my heart, I doe
truely honour; but the difference
as I take it, is so little, that a not-
prejudiciall eye, will hardly dis-
cerne it. For my part I vow, my
thoughts and words and workes
shall all be squared according to
the rule of doctrine of the Church
of England; and if I erre I shall be

as

The Epistle to the Reader.

as willing to be corrected as commended: yet if I be not in love with my owne Minerva, no thinks I make the two sacred Apostles (according to their severall intents in writing) happily to embrace and kisse one another. Whatsoever is done, I referre it to the censure of the Church of England, in whose bosome I desire to rest, as also by thy kinde acceptance of these my endeavours, to remaine

Thy more deeply engaged
friend in the Lord Iesus,

W. Ieffray.

Errors escaped.

PAge 12. line 22. read bring for being. p. 25.
l. 26. r. temporally for temporal. p. 171.
5. r. collated for collected.

**THE
NARROW**
way to Glory.

MAT. 5. 20.

*Except your righteousness ex-
ceed the righteousness, &c.*



Hence the *Wisedome*
of the world had
discovered a *World*
of wisedome to
the multitude as-
sembled, by shewing them how
by eight severall Conduites bles-
sednesse might be conveyed to
their soules; as by poverty of
spirit, mourning, meekenesse,
hungering and thirsting after
righteousnesse, mercy, purity of
heart, peace-making, and suffer-
ring

ring of persecution, he comes to turne his speech to his blessed Apostles, instructing them first by position what they should be, namely, the salt of the earth, and the light of the world; salt in seasoning, light in shining: salt in seasoning the earth by purity of their doctrine, light in shining to the world by their piety of living, joyning pure conversation to heavenly speculation, that so they might bee not the least but the greatest in the Kingdome of heaven.

And then by negation in shewing unto them what they should not be, namely not like unto the Scribes and Pharises; for though they taught well, yet they wrought ill, whose righteousness if we excede not, there will bee no entrance for us into the kingdome of heaven. So saith our Saviour in the words of this text *λέγω υμῖν*: I say unto you: God saith it, the truth saith it, the Iudge

Judge saith it, Excepte your righte-
ousnesse exceede that of the
Scribes and Pharisees, you shall in
no case enter into the Kingdome of
heaven.

In the words I shall commend
these foure Theoremes to your
Christian considerations. First,
that there is an entrance to the
Kingdome of Heaven, for he that
sayd, Excepte your righteousnesse
doth exceede the righteousnesse of the
Scribes and Pharisees, ye shall not
enter, &c. doth inferre, that if
our Righteousnesse doth exceede
that of the Scribes and Pharisees,
we shall enter into the Kingdome
of heaven, ther's our hope.

Secondly, that the entrance to
the Kingdome of heaven must
bee by righteousness, for righte-
ousnesse entrech into the king-
dome of heaven, is righteousness
alone that dwelleth in the New
Heaven and New earth: 2 Pet.
1. 4. There is our way.

Thirdly, righteousness that
B 2 thus

this enters into the Kingdome of heaven, must be our owne; your righteousness enters into the kingdome of heaven, there is our worke.

Fourthly, this our righteousness that enters into the kingdome of heaven, must be an exceeding righteousness, for except your righteousness exceed, &c. There is our square and rule.

So that we have in these words hope to comfort us; for there is an entrance to the kingdome of heaven.

Secondly, we have here a way directing us unto this hope, for righteousness enters into the kingdome of heaven.

Thirdly, we have here a worke to entertaine us in this way, for your righteousness enters into the Kingdome of heaven.

And lastly, we have a Rule to square on this blessed worke, for it must exceede the righteousness of the Scribes and Pharisees, or

else

else in no case shall wee enter into
the Kingdom of heaven.

In a word, we have a Square to
rule our soules in that heavenly
works, which busies us in the way
that leades our Hopes to eternall
happinesse: for if our righteous-
nesse doe exceede the righteous-
nesse of the Scribes and Pharisees,
we shall be sure to enter into the
kingdome of heaven: of these
then in their order.

The first thing observed though
it be last in my Text, is, that there
is an entrance into the Kingdom of
heaven, for a *Fine principium*,
must begin at the end, at the king-
dome of heaven, which is both
the beginning and the end, being
both A and Ω, the first thing wee
desire, and the last thing that shall
satisfie our desire: For as Eze-
chiel's waters were not healed, till
they came unto the Sea, no more
shall our soules bee satisfied till
they come to that Ocean of de-
light, to the kingdom of heaven.

De civ.
Dei. lib.
20. c. 9.

Mat. 7. 21

Now the kingdome of heaven
is taken two wayes, as Sator Au-
gustine teacheth (*Alia modo est
intelligendum ubi ambo sunt, & ille
qui salvit quod docet, & ille qui fa-
cit. Alia modi quo non intrat nisi
qui facit*). One way it is taken
where both are, he that doth not
that which he teacheth, and hee
that doth it. Another way where
none enters but he that doth the
will of the Father, according to
that of our Saviour, *He that doth
the will of my Father, shall enter
into the Kingdome of heaven.* In
the first there is tares as well as
Wheate, there is chaffe as well
as corne, there are Goates as well
as Sheepe, till the day of the sepa-
ration comes; and then in the se-
cond, the chaffe shall vanish, the
corne shall flourish, the tares shall
be burned, the wheate shall be re-
aped, the Goates shall be rejected,
the Sheepe elected, the one shall
be made the examples of Gods
justice, the other of his mercie.

The

The first of these is the Kingdome of Grace, in the Church Militant. The second is the Kingdome of Glory in the Church Triumphant: and of this latter our blessed Saviour speaketh, *Except your righteousness exceed, &c.*

And this is the reward that mans hope aspires unto: being not a Cottage, but a Kingdome, not a temporary, but an everlasting Kingdome; not an everlasting Kingdome of men, but of God; not an everlasting Kingdome of God in earth, but in Heaven. Each steppe elevates our hope till we come to the perfection of joy, in the everlasting Kingdome of God in Heaven, whose joyes farre further exceed the delights of this world, than the delights of this world exceed those (if wee could remember) which we enjoyed in our mothers wombe.

For there is rest without travaile, refreshing without wearie-

1 Cor.
2. 9.

ness, peace without contention,
happinesse without sinne, and
glory without shame. Nay: *The*
eye hath not seene, The eare hath
not heard, neither hath it at any
time entred into the heart of Man
so conceive what things God hath
prepared for them that love him :
And shall flesh and blood enter
into this kingdome? shall fraile
man be made the heyre of Eterni-
ty? and those that dwell now in
houses of Clay, dwell for ever
in houses of Glory? Yes certai-
nly: for though *Adam* lost Para-
dise by his prevarication: yet
Christ did repurchase it by his
death and passion: Tis true, the
Gates of heaven were shut by
mans sinne: but they are open by
Gods Sonne, & *sanguis Christi*: *for*
clavis Paradisi: the blood of
Christ, is become the key of Pa-
radise.

Hier. 3

Since then our head is entered,
wee are sure the members shall
not be excluded; for to what end
did

did he ascend to the glory of his
Father, *but to prepare a place for* Ioh. 14. 2

To this, all the actions and
passions of our Saviour tended;
and for this, he hartily prays, *that*
we may bring him to his glory. Ioh. 17. 24.

And this is that, that quickens
our confidence, for as Saint Augu-
stine noteth *Est in Christo Iesu v-*
nusquisque nostrum caro & san-
guis; ubi pars mea regnat; ibi me
regnare contendo, &c. that is,

There is in Christ Iesus, the flesh
and blood of every one of us;
where a part of me reigneth, there
am I sure I shall also reigne: hee
tooke my flesh into heaven, to be
a pledge unto us, that the whole
lump shall be one day gathered
together there. What then needs
a Christian to feare? whose head
already is in the fruition of Glo-
ry *resurrectus est in Caro & sanguine* De Res-
urrect. Carn.

(saith Tertullian) &c. Be yee se-
cure Of flesh and blood; once it
was sayd: Earth thou art, and to

earth thou shalt returne, but now
 it is sayd, earth thou art, and to
 heaven thou shalt ascend; for
 though our bodies, for a while
 shall rest in our graves, yet wee
 shall arise, and that according
 to the glory of the body of
 Christ. But *Quis ad hoc idoneus?*
 Who is fit for these things?
 Surely they that sow the seede of
 righteousness: for they are sure
 to reape the crop of blessednesse,
 which is the second thing obser-
 ved, Righteousnesse entred into
 the Kingdome of Heaven.

The entrance then into this
 Kingdome, is by the way of right-
 eousnesse; for if uncleannesse en-
 tred not into the campe: how
 (shall we thinke), that it shall as-
 cend above the Cloudes? *Doğgers,*
Sorcerers, Whoremongers, Adu-
lterers, Idolaters, and all that love
and make a lyce, are exiled for ever
from the new Hierusalem; and they
that walketh uprightly, and wor-
kech righteousness, shall dwell for
ever.

Rev. 22.

15.

Psal. 15.

1, 2.

over upon the mountaine of holinesse: Alas then, in what miserable estate are wee, who may say with Iob that Corruption is our Iob 17. Father, for we are farre estranged^{14.} from the Kingdome of heaven: how farre? *Ferns* a Fryar will discover in three Theoremes. 1. *Ab. Fer. in b. siue iustitia neminem salvari.* 2. *verb. ser. Neminem esse iustum nisi per ob-*^{2.}
servantiam legis. 3. *Neminem ex seipso legem implevisse vel posse implere,* that is, 1. Without Iustice or righteousness none can be saved. 2. None can bee just or righteous but by the *Exact* performance of the whole law. 3. No man ever did, no man ever can (Christ Iesus onely excepted) performe the whole law exactly as God requireth. Now then take a view of thine owne estate, No man did or can fulfill the law; No man that fulfilleth not the law can be just or righteous; And no man that is not just or righteous can bee saved or enter into the kingdome.

kingdome of heaven: Enter then we cannot without righteousness: righteous we cannot bee without performance of the law: the law we cannot performe in our selves, and therefore are farre from the kingdome of heaven.

Let us consider this a little more deeply, for wee are all wrapped in the ragges of iniquity, and come into this world clothed in the clours of shame: *Adam's* fall divested us of that innocency, in which our righteous God had formerly invested us, and the shame of his nakednesse, discovered the nakednesse of our shame.

For by this hereditary corruption, our Fathers begat us *Damnatos priusquam natos*, Damned before borne, and we being into the world, the sentence of damnation written in our forehead, and *Eph. 2. 3.* are by nature the children of wrath lyable to the curse of God: and therefore as *Ferns* excellently observeth in the place before mentioned

tioned: *Alterius est aliena iustitia* A Ferus: *nobis succurrere necesse est, quoni- quo su-*
am propria nostra iustitia infirma pra:
est nimis: that is, It is necessary
 to helpe our selves by the justice
 of another, for our owne is too
 weake to performe the deed; for
 if the starres be impure in Gods
 pure eyes, how impure shall wee
 judge our selves to be, that drink
 iniquity like waters, and have
 wandred farre from the way of
 life? See then the abundant loving
 kindnesse of the Lord, who indea-
 vours to stay the vengeance of his
 just fury, that he may receive us
 to his saving mercy, and in lieu
 of our punishment, which our
 finnes had deserved, to give unto
 us that Glory which our righte-
 ousnesse could never have deser-
 ved: and by the righteousnesse of
 his Sonne, not onely to make an
 attonement for mans sinne, but
 also to open the Kingdome of
 heaven to all beleevers; for, for
 our sakes the Father spared not
 his

his Sonne, nor his Son, himselfe;
 that he might worke out our sal-
 uation in the midst of the earth.
 Heere we may see the truth of the
 Type of *Abrahams* sacrificing
 of his sonne *Isaac*; for heere God
 suffers his Sonne to sacrifice him-
 selfe, to perfect the worke of
 mans Redemption: onely here is
 the difference, there the beast was
 sacrificed and the sonne saved, but
 heere the Sonne is sacrificed, that
 the beasts may be saved, even we
 who are worse than Oxen and
 Asses, for the *Ass* knoweth his
 owner, and the *Oxe* his masters
 Crib, but we have not knowne our
 God; whose love yet is so great,
 that because our Saviour him-
 selfe could not finde words to ex-
 presse it, he was compelled to in-
 clude it, in the word *So*: *So* God
 loved the world, that he gave his
 onely begotten Sonne, that who-
 ever beleaved in him, should not
 perishe, but have everlasting life,
 that is *So*: even so much as if a
 man

Isa. 1. 3.

Ioh. 3. 16

man had the tongues of Men and Angells, yet he would fall short in the expression of it; for who can expresse the noble acts of the Lord, in justifying the ungodly, and freeing him from the burthen of his sinne?

And this God worketh two wayes, 1. by an actuall conjunction of Christ to us. 2. By the spirituall operation of Christ in us.

First, I say God maketh us righteous by the Actuall conjunction of Christ to us; for he that *ἐν ἀρχῇ τῆς κόσμου* in the beginning of the world, made the old heaven, and the old earth, for us by the Word: did also *ἐν ἑσχατῇ τῆς κόσμου* in the end of the world, make the Word a new heaven and a new earth, and Christ the heaven of God being from all eternities God of God, was made the earth of man, being temporall. Man of man, like unto us in all things (sinne only excepted)

Hence

Ifay 11.1 Hence he is called *the flower of Jesse*, for as the flower hath *Solam in Celo patrem; & Solam in Terra matrem*, The Sunne in heaven for its Father, and the Soyle in earth for its mother. So Christ Jesus hath his Father in heaven without a Mother, and his Mother on earth without a Father, being (as Thomas Aquinas elegantly notes; *Secundum humanam naturam natus ex Famine, & supra humanam naturam natus ex Virgine*) according to humane nature borne of a woman, and above humane nature borne of a Virgin: thus farre the Sonne of God abased himselfe, to become the Sonne of man, that by him the sonnes of men might be advanced to be the Sonnes of God. For, for us men he came downe from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man: as the Nicene Council teacheth us to beleve. So that by this happy and heavenly

Tho. Aqu
 part. 3.
 qu. 31.
 art. 5.

venly combination of God and Man in an Hypostaticall or personall Vnion, our finnes are translated to Christ, and his righteousness is collected upon us: For what did wee lay upon his shoulders but sinne the mother, and sorrow the daughter of sinne? so saith the Prophetickall Evangelist, *Hee was wounded for our Transgressions, He was bruised for our iniquities, the Chastisement of our Peace fell upon him, & by his stripes we are healed; and a little before: Surely he hath borne our greifes, and carryed our sorrows.* In a word, our soules were polluted to make him shed his blood, and he shed his blood to cleanse the pollutions of our soules.

Esay 53.

Who heares this, and doth not tremble? who knowes it, and doth not feare? Must my finnes, (oh blessed Iesus) be the cause of thy sufferings? and must my life be restored by thy death? must

Eternity

Eternity dye that mortality may
 live? and God bee punished, that
 man may be pardoned? must thy
 righteousness be condemned,
 that my unrighteousnes might be
 absolved? Methinkes I can hard-
 ly containe, but must cry with
 Ioh, 13.8 *Saint Peter, Lord, thou shalt not
 wash my feete for ever: Thou shalt
 not wash me in thy teares, in thy
 sweating, in thy blood; why
 should I lay my sorrowes upon
 thy shoulders, or my disobedi-
 ence upon the backe of thy obe-
 dience?* But me thinkes I heare
 Christ answering mee as hee an-
 swered Saint Peter, *if I wash thee
 not, thou hast no portion in me:*
 what no portion in Iesus? no por-
 tion in my Saviour? then certain-
 ly I am of all men the most mis-
 erable: Wash us then (oh thou pre-
 server of men) *wash not onely our
 feete, but our hands also, and our
 heades, Wash the feete of Affe-
 ctions, the head of our Inven-
 tions, and the hands of our Exe-
 cutions,*

cutions, that we may never love,
nor thinke, nor doe the thing that
shall not be acceptable in thy
sight: for thou wert made sinne ^{2 Cor. 5.}
for us, that knewest no sinne, that ^{21.}
we might be made the Righteous-
nesse of God in thee: Oh unspeake-
able mercy! Oh gracious Act! he
was made sinne for us, that wee
might be made righteousness in
him.

Saint Chrysostome pondering
those words of the Apostle,
breakes forth into this passion
*Quis sermo, quid Mens ista pre-
dicare potest? Iustum (inquit)
fecit peccatorem, ut peccatores fa-
ceret justos, imò neque sic dixit, sed
quod multo maior erat, non enim
habitu posuit, sed ipsam quali-
tatem, non dixit peccatorem, sed
peccatum, ut nos fiamus, non dixit
Iusti, sed iustitia, & iustitia Dei:*
that is, what speech, what minde,
can declare these things? He made
(saith he) the righteous a sinner,
that he might make sinners righ-
teous

trous, say he sayd not so: but which is much more, for he put not the habit, but the very quality; he sayd not: hee was made a sinner, but saine; that wee might be made (he saith not) righteous, but Righteousnesse also, the righteousness of God in him.

Oh heavenly Tidings! oh heart-rejoycing newes! Christ did not onely dye, that our sinnes might dye in him, but he revived that his righteousness might live in us: we are then made righteous, not by the righteousness of the Law, but by the righteousness of Christ.

Oh how happy are they that hunger and thirst after this righteousness, that cry with S. Bernard, *Iesus esto mihi Iesus*, Iesus be my Iesus, that is, my Saviour: Ruth. 3.9 that as Boaz covered Ruth with the skirt of his garment, so Christ may cover our sinnes with the Robe of his righteousness. Happy, yea thrice happy are those

those Spoules, that can finde their nakednesse, and come to Christ to be cloathed: or as S. Cyprian speaketh, can make themselves cloathes of the wooll of the psal. 32. *Lambs*, that so their iniquities may be forgiven, and their sinnes covered: *happy are the people that are in such a case, yea blessed are the people that have the Lord for their God.* Psal. 144. v. ult.

But this is onely the righteousness of Imputation or denomination, which wee obtaine by faith in Christ Iesus; there is another righteousness of Infusion which he worketh in us by the operation of his blessed Spirit: *For if Christ be in you, the Spirit is life because of righteousness.* Rom. 8:10. By the first wee are justified before God, by the second wee are sanctified before God and men; by the first we are made, by the second we are approoved to bee the sonnes of God. And this easily reconcileth the seeming

Rom. 3.
28.

ming contradiction of the two
blessed Apostles. *S. Paul* concludeth that we are justified by faith without the workes of the Law.

Iam. 2.
24.

And *S. James*, you see a man is justified by his good workes and not by faith only.

What, doe the Apostles then dissent? God forbid, No, they are guided by the Spirit of truth, and therefore cannot chuse but speake one and the same truth. We must therefore looke into the diverse intents that the Apostles had in the writing of their Epistles. For Saint *Paul* speaking of the very Act of justification, excludeth workes, because justification is the immediate act of faith laying assured hold upon Christ Iesus, who rose againe for our justification. But *S. James* speaketh of the person justified, in whom there must appeare the beauty of good workes, or else he can neither assure himselfe nor be assured that hee is justified in the eyes.

eyes of God. To make this yet more evident, I must intreate you to observe that in all things there are two beginnings, there is a beginning of existence by which a thing is; and there is a beginning of knowledge by which it is known to be. Let us observe these, first in the life of Nature, and then apply them to the life of Grace. In the life of Nature there are two beginnings, the first, *principium Existentie*, the beginning of existence by which we are: the second is *principium cognitionis*, the beginning of knowledge, by which we are known to be. The beginning of existence by which we live, is the soule of man, for this is the life of our lives informing our bodyes that they may live; but the beginning of knowledge is breath, by which wee are assured that we doe live, and yet breath is not the cause of life, but the signe; for the foules aboade makes

makes the body live, & the breath
is but a messenger to tell us that the
soule is there: Let us then apply
this to the life of grace: the soule
of our lives, or the life of our
soules, is Faith, for the just shall
live by his faith, which is the be-
ginning of existence by which
we live the life of grace: but the
beginning of Knowledge is
workes, by which we are assured
that our faith liveth in us: not that
we attribute the cause of our life
of grace to workes, no more than
wee attribute the life of nature to
our breath; but this is the sole
worke of faith, which is the soule
of our spirituell being. Faith
then is the soule, and workes the
breath; the one the cause, the o-
ther the effect of life: and yet as
when we cease to breath, we cease
to live; so Faith without workes
is dead also: There can bee no se-
paration of these, in the person
justified: for faith, cannot bee
without workes, nor workes
with-

without faith: he that actually separateth these in his life, let him know that all that he thinkes of his salvation is but a dreame.

See now I beseech you how the Apostles accord in an Vnison of truth. *S. Paul* speaking of the beginning of existence, by which wee begin to live the life of Grace, ascribes it onely unto faith without workes: But *S. Iames* speaking of knowledge which is the breath by which wee are knowne to live, tells us wee are justified by workes, and not by faith onely; so then there is no difference betwixt the blessed Apostles. For *S. Paul* speaketh of the soule of justification, which is faith; and *S. Iames* of the breath, which is workes. For faith he, *shew me thy faith by thy workes, &c.*

Excellently to this end speaketh *S. Bernard*, *Fidei viam Opera*
testantur, sicut enim Corporis hu-
ius vita ex motu dignoscitur, ita

Ber. de
Resur:
Ser. 2.

Ber. de ref. Ser. 26. *& fidei vita ex operibus bonis :*
Vita Corporis est anima, per quam

movetur, Vita fidei charitas, quia
per illam operatur, that is, As the
 life of the body is knowne by
 motion, so workes testifie the life
 of faith: the soule is the life of the
 body by which it moves, and
 charity is the life of faith by
 which it workes.

For Christs Righteousnesse
 cannot profit us, unlesse it bee
 made ours; and it cannot be made
 ours, but by a true and lively faith;
 and that is noe lively faith that
 doth not worke by love: *& pro-*
batio Dilectionis exhibitio est ope-
ris, as Saint Bernard sweetely:
 The probation of our love is the
 exhibition of our workes.

Ber. de
 can. dom.
 Ser. 8.

Take away our workes; and
 you bereave us of our love; be-
 reave us of our love, and you de-
 prive us of our faith; deprive us
 of our faith, and we shall never be
 able to apprehend Christ. Christ
 the must be apprehended by faith,
 faith

faith must be informed by love, and love must bee approved by workes: so then though by faith alone we are justified, yet by faith which is alone we are not justified; we are justified by faith alone, speaking of the Act of Iustification, but faith if it be alone, cannot justify the person that is to bee justified.

*Plut. in
Apoth.*

Plutarch tells us, that the *Lacedemonians* gave unto their young souldiers *scutum sine schemate*, a shield without an Impresse, and these were accounted *Inglorij* without honour, till by their valour they had acheived some impresse, to bee painted on their shields, Tis true, that God hath given us *scutum fidei* the shield of faith, but it is *scutum sine schemate*, it wants it's impresse till we have adorned it with the workes of piety, of purity, and of charity.

And this is the third thing observed in the words, that the

righteousnesse that leades to the kingdome of heaven, must be our owne; your righteousness enters into the kingdome of heaven, heere's our worke.

The Pope beareth men in hand, that he hath a treasury of other folkes righteousness to dispense of at his pleasure, to helpe men into the kingdome of heaven. But our Saviour tells us, that if wee have not righteousness of our owne, we shall never enter into that blessed kingdome.

And this righteousness may well be called *justitia acquisita* an acquired justice, because by the assistance of Gods sacred Spirit we increase in grace, and grow from strength to strength, adding vertue to vertue, *working out our Salvation with feare and trembling*: for albeit God hath promised that we shall have what we aske, finde when wee seeke, and be admitted when we knocke; yet this promise is grounded upon precept

precept, *Aske, Seeke, Knocke*, so
saith the Text, *Aske, and you shall
have; Seeke, and you shall finde; Mat. 7.7.
Knocke, and it shall be opened unto
you.*

God will have us put his Ta-
lents out to use, and will not suffer
any one to be idle. *Cum enim* Ber. in
verb. Bea-
tus homo
et c.
Adam (saith Saint Bernard) *in*
loco Voluptatis positus est ut opera-
reitur: quis sanus sapiens filios
eius in loco afflictionis, positos ad
Ferandum esse arbitraretur: that
is, when Adam was placed to
worke in a place of pleasure, what
man is that, that is right in his
wits, that will thinke that we are
placed in the place of affliction to
keepe holidayes? No, Conduci-
sumus non ad ociandum, sed ad ope-
randum, We are hyred by God in
our Baptisme, not to loyter, but
to labour, non ad ociandum in Via
sed ad operandum in Vinca, not
to loyter in the way, but to la-
bour in the Vineyard: for christi-
anity is a Race, and we must make

Judg. 12.
6.

haste to runne the way of Gods
Commandements, if we looke to
be saved: The foolish Virgins
we know must be excluded, and
the fruitlesse Figtree must bee
cursed; for in the day of judge-
ment, we shall be judged accord-
ing to our Workes. Wee read
that when the *Gileadites* had o-
verthrowne the *Ephramites*, and
had taken the passages of *Jordan*,
they slew all that pronounced *Sib-
boleth* instead of *Shibboleth*. Now
Shibboleth (as those y are learned
in that tongue observe) signifieth
full, but *Sibboleth* empty Eares; to
which if we may add what Saint
Hierome hath observed, that *Jor-
dan* signifieth the Floud of judge-
ment, we finde this excellent Al-
legory, That in the day of Judge-
ment, the full Eares onely, and
not the empty, shall escape the
wrathfull indignation of God:
For as God giveth freely, so hee
exacteth severely; hee expects
foure Talents for two, and
tenne

tenne for five. Happy are they then, that spend their dayes in his feare, that they may end them in his favour; that never content themselves sufficiently in the workes of righteousness, but still desire to doe more; according to the Precept, *Let him that is righteous be more righteous still.*

Rev. 22.

Now this righteousness looketh two wayes, upward towards God, and downeward towards men: as it looketh towards God, it consisteth in the zealous performance of all religious duties, as hearing, fasting, praying, receiving, and all other duties of Evangelicall piety: as it looketh towards men, it consisteth in giving every one his owne.

Tribute to whom tribute is due, Custome to whom Custome, Feare to whom Feare, Honour to whom ^{Rom. 13.}

Honour belongeth, for we can never be righteous in the eyes of the God of heaven, if we doe not desire to be subject in all righte-

B 4

outnesse

*Stips
pauperum
thesaurus
diuitum
sayd Ti-
ber. const.*

ousnesse to his Vice-gerents in earth; I may adde to this, that we must give almes to whom almes pertaineth; for this is the rule of justice, that our abundance must satisfie our brothers want; rich men are the Cedars of Gods Libanon, they must suffer the little birds not onely to sit, but to sing among their branches: and what was the reason why *Dives* was damned, was it for turning *Lazarus* out of house and home-stall? (a thing too usuall in this Iron age) no, there is no such thing in the Text: if you will know the cause, Saint *Augustine* will tell you, that it was *Non quia abstulit alienum, sed quia non dedit suum*, Not because he tooke away that which was anothers, but because hee gave not that which was his owne.

Happy are they that kisse Christs bleeding wounds, and heale them up with the Balme of mercy: *That make friends of the unrightee-*

unrighteous Mammon, that they may be received into everlasting Luke 16.
 habitations; for he that disperſeth 9.
 and giveth to the poore, his righte- Pf. 112. 9
 ouſneſſe ſhall endure for ever, his
 borne ſhall be exalted with honour.

And that this is the proper recog-
 nizance of the bleſſed man, ap-
 pears by the Pſalmiſt in that hee Pf. 1-3:
 compares him to a tree, and that
 not every tree, but a tree planted,
 and that not in every place, but by
 the rivers of waters, to this eſpe-
 ciall end, that he may bring forth
 not flowers but fruite, and that
 not of another mans, but his
 owne; and that not at any time,
 but in his due ſeaſon: and the man
 that is thus fruitefull, ſhall enjoy
 a perpetuall Spring; for his leafe
 ſhall not fade, but whatſoever he
 doth it ſhall proſper; onely heere
 we muſt have a ſpeciall care, not
 to cackle out our good deedes, or
 to blow the Trumpet of our
 owne prayſe, for ſo did the Pha-
 riſes, whoſe righteouſneſſe if we
 exceed not, we ſhall not enter in-

to the kingdome of heaven :

And this is the fourth thing observed, namely the rule to direct us in the worke of righteousness, which is, that it must be an exceeding righteousness, *For except your righteousness exceede, &c.*

Now the Scribes and Pharisees are branded by our Saviour for a twofould corruption, first in doctrine, and then in conversation. Their corruption in doctrine, our Saviour tearmeth *Leaven*, and gives a special charge to his Apostles to take heede of it : Now what is meant there by *Leaven*, Saint *Hierome* tells us *Fermen-
tum phariseorum &c. non corpora-
lem panem, sed traditiones puer-
sas & haretica significat dogma-
ta*, that is, the leaven of the Pharisees, signifies not corporall bread, but perverse Traditions and hareticall opinions. But of this their corruption, I thinke our Saviour speaketh not in this place,

They

Mat. 16.
6.
*Hier. in b
Verb.*

They were tainted then with a second corruption, and that was in their conversation, when they would seeme to doe religious workes, but it was onely to bee seene of men. Hypocrisie tainted their Actions, and therefore are Math. 23 they branded by our Saviour, seven times in one chapter with the title of Hypocrites: we must not then forbear to doe what they did (so it be sutable to the law of God) but we must forbear to doe it as they did; for if our heart bee not upright, our actions will bee out of square: tis true, that men waigh our hearts by our actions, but God weigheth our actions by our hearts; if our righteousness be not placed in the heart, we are no better than the Scribes and Pharisees, and yet marke our Doome, *For if our righteousness exceede not the righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdome of heaven.*

The hypocrite of all men is the
most

most abhominable in the eyes of God, whereas the *Vpright in heart are his delight*. For conclusion then, that we may abandon the one, and embrace the other, I will decipher them both by way of character, and so conclude.

And first I will decipher the hypocrite, who is a thing, or rather nothing; for a thing is a substance, but he is onely accidents, or if he be a thing, he is the worst of things, for hee dares not appeare as he is, being like the *Idoll Bell*, gold without, but nothing but clay and dirt within: Hee is a shining Gloworme, fire in appearing, and frost in feeling; not unlike to Mount *Aetna* which burnes in the head, but is cold at the heart: his apparrell is of *Linsie Woollsie*, for his inward subtilty is concealed under the habit of outward simplicity, his conversation, is like a payre of snuffers, that curiously snuffes filth from others, that he may more freely retaine it in himself: he is like our
water-

watermen, that looke one way
and row another; forthough with
Lots wife, his eyes are set upon
Zoar, yet his heart is at *Sodome*:
For his religion, he liketh better
of the wisdom of Serpents, than
of the innocency of Doves: Hee
is a Christian with the wrong
side outward, for they lodge piete-
ty and pittie in their hearts, and
he allowes it lodging onely in his
tongue; and so he may seeme glo-
rious in the eyes of men, he cares
not how ugly hee appeares in the
Sight of God; in a word, though
he be filthier than swine, more
greedier than dogges, craftier
than Foxes, crueller than Lyons,
and more ravenous than Beares,
yet he will endeavour to appeare
an Angell of light, *having a forme*
of godlinesse, but denying the power ^{2 Tim 3.}
thereof. ^{5.}

Good God! can such men
breathe to halt before so just a
judge? doe they thinke thy cleare
eyes are clouded, that thou canst
not see their dissimulation? Well:
if

if willingly they will not learne in the dayes of mercie, unwillingly thou shalt teach them in the day of justice, that *Except their righteousnesse, &c.*

I promised also to decipher sincerity, which is that blessed vertue, that addes wings to our righteousnesse to flye up to the kingdom of heaven: Sincerity (then) is the salt of vertue, without which even vertue her selfe would proove unseasonable: she is the Nurse of faith, and touchstone of charity; her heart and her hand, her words and her workes goe together. Shee can hardly doe ill, for her intent is alwayes to doe well, she is not double faced with *Iannu*, nor looks a squint, but with the eyes of modesty, she pierceth into the bosome of Verity. Her feete are stedfast in the way of truth, and she scornes to halt (with *Israel*) betwixt two opinions. She is, what she seemes to be, and her outward seeming issueth from her

her inward being: She turnes
 her curiositie inwards, and can
 easlyer finde a Mote in her
 owne, than a Beame in her bro-
 thers eye: She approves her selfe
 dayly to her God, and cares not
 how men doe neglect her, so he
 will daigne to respect her: She
 accounts this worlds losse, her
 greatest gaine; so that at last shee
 may save her soule: Riches and
 preferment cannot move her
 from her stability, for she is found-
 ed upon the rocke; Misery and
 misfortune may oppresse her, but
 they shall never suppress her,
 they are things beneath her, and
 she beholds them with a disdain-
 full eye: In a word she is the ce-
 ment and sinnewes of all other ^{1 Tim. 1.}
 vertues, for without sincerity, ^{5.}
 faith proves infidelity; conver- ^{Isa. 2. 12}
 sion, subversion; wisdom, fol- ^{Is. 3. 17.]}
 ly, and charity hypocrisie. ^{& 1 Pet. 1, 22.}

And this is the blessed vertue
 that I would have walke, hand in
 hand with righteousness, that
 we might doe just things justly,
 that

Luke I.
75.

that we being made the Actuall members of Christ Iesus, may approve our selves to bee so in all righteousness and holinesse; that with upright heart and sincere Soules, we may performe the end of our redemption, which is *to serve (God) in holinesse and righteousness all the dayes of our life*; that the course of our race being squared according to the rule of perfect sincerity, our righteousness may exceede the righteousness of the Scribes and Pharisees, that in the end, wee may enter into the kingdome of heaven. To which he bring us that hath so deerely bought us, Iesus Christ the righteous, to whom with the Father and the holy Ghost, bee ascribed all Honour, Glory, Praise, Power, and dominion, of us, of Angels, and of all men, now and for evermore, Amen.

FINIS.

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